THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"He who resolves to do one thing honorably and thoroughly, and sets about it at once, will attain usefulness and eminence."—ROE.

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PITFALLS AVOIDED BY THE TRANSLATOR OF THE BOOK OF MORMON.

SOME of those who reject the Book of Mormon as an inspired record, justify their action on the ground that its language does not in all instances comport with what they think should characterize the utterances of a messenger sent from God. It is freely admitted that there are errors of grammar in that work; but they are harmless to affect the truth, and afford no little evidence that Joseph Smith was more anxious to offer the unvarnished word of God to mankind than he was to clothe an alleged fraud in a pleasing dress, and we must not forget that, as Dr. Angus, in "The Bible Handbook," par. 38, says, "the perfection of inspired composition is not so much classic purity as intelligibleness and adaptation to its proper end." These remarks of the learned author apply with unusual force to the Book of Mormon, wherein textual plainness is a distinguishing feature, and its lingual errors in no respect mystify the sense. In all respects it is eminently adapted to teach the principles of the Gospel of Jesus Christ. So fully do its friends recognize this valuable characteristic that it is distributed broadcast in all the world without doctrinal comment. Its acceptance with the people thus depends upon its own plain teachings, in their most obvious sense, and not upon what Dr. A. or Dr. B. reads into the text or out of it.

Joseph Smith is freely charged by his opponents with every one of the lingual but unimportant errors appearing in his work of translation; but when we consider how his pathway was everywhere strewn with hidden pitfalls and deadly traps, it is simply a miracle that he did not make some mistake that no effort of his friends could conceal or explain away, and that might have vitiated his work from beginning to end. On every page of the Book of Mormon there was opportunity for the fall of an impostor had Joseph Smith been of that class; yet he was preserved from the lurking snares that surrounded him, and only the power of God was equal to the task of his deliverance. Specifying now particular instances in which the Divine guidance and protection are noticeable, we find:—

1. That the Book of Mormon makes no use of geographical names which belong exclusively to a later date than B.C. 600, excepting, of course, those that are of Nephite origin. In the time of Homer, or about B.C. 900, the world was regarded as a sort of circular plane, of which Greece appears to have been the centre. A line drawn from that country to the eastern boundaries of the Black Sea will give the half diameter of this earth-plane, and by drawing a circle round Greece, on the basis of the semi-diameter just given, one will get a fairly accurate outline of the geography of those early times. Hecatæus, about B.C. 550, gives us an enlarged view of the world, expanding its known limits considerably, but principally eastward and southward, eastward so as to include Media, and southward to the mouth of the Red Sea.

It was not until the days of Eratosthenes, B.C. 276 to B.C. 196, that geography was reduced to a regular system, and its foundation laid on clear and solid principles. It can not be denied, however, that adventurers occasionally passed beyond the limits of the world as mapped out in the Homeric period, and in the time of Hecatæus; but no permanent enlargement of geographical knowledge resulted from such expeditions; just as later the world's boundaries were not laid beyond the Atlantic by geographers, when the Norsemen discovered America, long before Columbus obtained his first glimpse of its shores. It is very evident, therefore, that Nephi's knowledge of the geography of the Old World was limited to the area already pointed out, and none of the other Book of Mormon writers could have been any better informed, and all of them were wholly in darkness respecting the existence of the New World until they set foot upon it. A few names of ancient application that are familiar to us, were also well known to them; among which may be mentioned Egypt, Babylon, and Red Sea,—the latter a mere translation from original terms meaning "red" and "sea." These, and others that might be mentioned are all Biblical names, and were used in the Scriptures long before B.C. 600, and, therefore, their occurrence in the Book of Mormon has the sanction of antiquity.

Now, the book just named speaks of three different colonizing movements, all of them having the land now called America for their objective. One of these colonies set out from Babylon, the other two from Jerusalem. Nephi gives us far greater details of that one to which he belonged than we find anywhere of the others. Beginning with the starting point—Jerusalem—he tells us what direction his people took, and finally brings them down to the shores of the Red Sea, and having launched them, with himself, upon its waters in a ship specially built for the voyage to the "land of promise," he immediately ceases all mention of further geographical details. Such a course does not accord very well with certain features of the first part of his narrative, but he could not do otherwise than he did, for just there he was at the limit of the geography of his day, and a single further step forward in this connection would have involved the Book of Mormon in an inexplicable blunder. The Indian and the Pacific Oceans were not down on any map that Nephi possessed. What restrained him from naming the waters on which the colony voyaged after passing out of the Red Sea? How does it transpire that he does not even say that they then came to the great "Ocean"? That would be only one little word and apparently nothing serious could result from its use by Nephi; yet that single term, if used, would be almost as fatal to his claim of being an historical character as though he had said that after leaving the Red Sea they crossed the Indian Ocean, then passed into the quiet Pacific and finally came to America; for that word "ocean" is derived from a Latin term, and at the time when Nephi left Jerusalem, B.C. 600, the Latins were not of sufficient importance to give names to far-distant divisions of either land or water; and especially to those that were unknown to European geographers, and not down on the maps.

Respecting the colony that set out from Babylon, we are informed that it first went northward, and later crossed "many waters" in barges that were built for that purpose. These "many waters" were the inland seas of Asia. In this instance, the thoughtless naming of all, or of any of these bodies of water with either *ancient* or *modern* names would have been an irretrievable error, for when the colony of Jared crossed them about B.C. 2200, they had no names, and doubtless for centuries thereafter they were unnamed by man. As it is not the Nephites, but the Jaredite historians who give the original account of the Jaredite people, the Book of Mormon records would be in a sad tangle if they made it appear that those far inland seas were named at a time when the population of the whole world was concentrated around the tower of Babel.

Again, the Book of Mormon speaks in a number of places of the "narrow neck of land" which is known to us as the Isthmus of Panama. In this neighborhood, and in the Andean countries of Bolivia, Peru, Equador and Colombia, the scene of the greater

portion of the Nephites is laid. Its writers speak of rivers and mountains there, and of large bodies of water northward—presumably the great lakes of North America—but never is there a slip made in identifying any of them by the use of modern names; nor is any point or place located by the familiar principles of latitude and longitude. The writers of the Book of Mormon do not refer to the later rulers of their people as Incas, nor do they appeal to the existence of ruins remaining in their land in order to verify their story. References far less openly modern in origin than those just given would be fatal to their claims as writers of authentic history.

The life of the Book of Mormon is thus seen to hang suspended, as it were, upon the use of a compromising *word*, a single *reference* with a distinct *modern coloring* only, or we might say, the *careless slip of a pen.* But blunders of this character (so easily made in a spurious work simulating the character of the Book of Mormon) are not found in it. Multitudes of instances of the kind just noticed, and every one of them affording an opportunity for disgrace and ruin, swarm about the pathway of any man, unlearned or learned, who dares attempt the task of writing by his own power the history of an ancient people without having a scrap of their authentic history for a guide.

Let us now imagine Joseph Smith, a young man, unlearned, unschooled, wholly untrained for writing a book of any kind, not to mention the unusual difficulties and dangers connected with a work like the Book of Mormon, attempting to compose the latter as a religious romance, or a purposed fraud. His knowledge of all ancient matters amounts practically to nothing. (How defiant it was for him to choose the field of which he knew the least for his operations!) There are limits, or boundaries between the ancient and the modern which he cannot pass, and still retain for a moment the confidence of his fellow-men as an inspired translator of ancient records. We see him reach the line between safety on the one side and discredit and disgrace on the other. This line of separation is sometimes almost invisible, and as he reaches it the impetus of his progress seems sufficient to bear him onward to ruin as a word or two will do the work; but he pauses at the proper point, always pauses there, and some people try to explain his course, or account for his preservation, on one contradictory theory or another, ever failing to perceive that if Joseph Smith were such a man as his opponents claim, he would doubtless have plunged headlong into the first one of these pitfalls that lay hidden from him but so directly in his way.

2. Joseph Smith avoided another blunder of a serious nature when he refrained from dividing the text of the Book of Mormon into chapters and verses. The title page of later editions shows that Orson Pratt, Sen., is the author of those divisions; and it was he also who added the references, etc. These divisions, therefore,

formed no part of the original text, and that fact is a solid truth in the Mormon foundation. The practice of thus dividing the scriptures is of comparatively recent date, and the ancient Jews knew nothing of such work. The first book that ever appeared in printed form was a copy of the Vulgate—a Latin version of the scriptures by Jerome, who was engaged on the work of translation from 382 A.D. to 405 A.D. This version was the first publication that was ever divided into chapters and verses as our Bibles now are; but this work was not performed until 1227 A.D., when Cardinal Hugo undertook it. The Massoretic versification of the scriptures was in use before this time; but that was an arbitrary arrangement of the text by which it could be recited melodiously; and was in no way similar to our present Biblical division into chapters and verses. Such, in brief, is the history of the early work of dividing the contents of books, and especially the scriptures, into convenient parts, and none of it, as practised at present, antedates the thirteenth century. Since the early Palestinian Jews knew nothing of this divisional system, it is plain that Nephi and his fellow-writers were no wiser. We thus see that if the Book of Mormon had come from the hands of Joseph Smith separated into chapters and verses as original work of antiquity, he would have been open to the charge of fraud. When engaged in his work he had before him, in the Bible, a whole volume of the word of God separated divisionally in every part as we now find it, and it may be assumed, very properly, that, for anything he knew to the contrary, these divisions were of ancient date, if they did not form part of the original writings. How many of the "young, unlearned" men of his day, brought up as he was, knew anything whatever concerning this matter? What power or influence restrained him from making a fatal mistake at this point? When did Joseph Smith study ancient history to such an extent that he is so often—always, we should say—found in harmony with it, and with the developments of human knowledge?

3. Closely related to the possible blunder just noticed which Joseph Smith did not make, is another that an impostor almost certainly would have made somewhere in his work. In the Book of Mormon there are many quotations from the ancient Jewish scriptures, comprising about a score of whole chapters, besides numerous others of less extent, and indirect references may be found on many pages; but in no instance is the chapter or verse where they are originally recorded given. Quotations from the writings of the early prophets and other writers of scripture are made in the Book of Mormon no more definitely as to the particular section where quoted from than was done by Christ and His apostles.

Joseph Smith avoided making a fatal blunder when he prepared the manuscript of his translation and delivered it to the printer without a mark of punctuation in it. It seems almost beyond

belief that such was the case; but we have the statement of the printer (Mr. Gilbert) of the first edition of the Book of Mormon to that effect. In response to an inquiry by two gentlemen named Kelly, residents of Michigan, who personally visited him for the purpose of investigating some phases of the "Mormon" question, Mr. Gilbert said: "I * * * have seen Joseph Smith a few times; but (was) not acquainted with him. Saw Hyrum (Smith) quite often. I am the party that set the type from the original manuscript for the Book Mormon. I would know the manuscript to-day if I should see it. The most of it was in Oliver Cowdery's handwriting, some in Joseph's wife's, a small part though. Hyrum Smith always brought the manuscript to the office; he would have it under his coat, and all buttoned up as carefully as though it were so much gold. He said at the time that it was translated from plates by the power of God, and they were very particular about it. We had a great deal of trouble with it. It was not punctuated at all. They did not know anything about punctation, and we had to do that ourselves."

Mr. Gilbert in his statement that the manuscript of the Book of Mormon was not punctuated because "they"—Joseph and Hyrum Smith and Oliver Cowdery—"knew nothing about punctuation," does not give the real reason why the papers were handed to him by Hyrum Smith in that condition. If Joseph Smith and his brother knew nothing about punctuation, no one can consistently claim that Oliver Cowdery, who was a school teacher, was no better informed; and ordinary regard for his own reputation would never have allowed him to pass a manuscript of his own writing to a public printer without some attempt being made to put in place some of the most common marks of punctuation at least. There can be no doubt that he would have done this work, if Joseph Smith had authorized or permitted it. Mr. Gilbert's testimony discloses to us the intense feelings of sacredness with which Joseph Smith and his immediate associates regarded the work in which they were engaged. The manuscript of the translation from the original plates of the Book of Mormon was as precious in their sight as gold was in Mr. Gilbert's eyes—as precious as he thought that coveted metal would be in the sight of men who seldom saw its color, and who badly needed it.

Now, there was nothing of our present system of punctuation found anywhere in the original Nephite writings, and not one jot or tittle would their translator add in any respect without the authority of the Holy Spirit. Our modern system of punctuation was wholly unknown to the Nephites. In the Bible Dictionary accompanying the American Revised Bible, Standard Edition, Thomas Nelson and Sons, New York, Article, Writing (Hebrew), we find the following statement: "There was no system of punctuation, nor clear spacing between words." Dr. Angus, in the Bible-Handbook, page 37, says: "In the ninth century the note of

interrogation and the comma were introduced; and on the same page he further says that a manuscript systematically punctuated is not earlier than the eighth century. It is generally supposed that our present system of punctuation grew out of the work of the Massoretes, whose finished labor can not be placed earlier than the seventh century. It is thus clearly seen that it was impossible for the Book of Mormon authors to apply modern punctuation in their writings, *and especially when recorded in hieroglyphics.* The consistency observable in Joseph Smith's work when he prepared the manuscript of his translation without separating points, is beautiful and significant, and Mr. Gilbert's statement does not reflect upon the intelligence of Joseph and Hyrum Smith or Oliver Cowdery; but it is invaluable as showing how profoundly sacred all these men regarded the work that they were called upon to perform. The writer is free to confess that among all the rational evidences which make up the demonstration of good faith on the part of Joseph Smith and his co-laborers in the work of translation, there is not one that impressed him more deeply than that unpunctuated manuscript. Men who did not dare add even a *comma* to what they regarded as sacred, were far too honest to practice deception upon their fellow-men, and we are grateful that none of them vitiated their great work by glossing it over with modern devices. The Book of Mormon records were very properly brought forth in the translation as the Nephite writers closed them; but when at last they became public property through the press, modern divisional arrangements were introduced to meet modern requirements—to facilitate the reading of the records by people of our times.

THOMAS W. BROOKBANK.

(*To be continued.*)

AS A LITTLE CHILD.

To feel the freshness of the opening year,
The joy of swelling buds and springing grass;
To see the flame-like crocus lift its spear;
To trace God's footsteps shining where they pass;

To know that heaven is never far away,
Nor lose the open vision of the soul;
To walk 'mid common wonders day by day,
And read the cryptic signs on Nature's scroll;

To watch the lyric seasons come and go,
The flickering leaf, the fern's uncurling fronds,
The delicate, star-shaped crystals of the snow,
The crinkling stream, the osier's slender wands;

The yellow bee with pollen-dusted thighs,
The lily with the dewdrop in its breast,
The nascent splendor of the morning skies,
The evening purpling in the solemn west;

Yea, still to find the old world sweet and fair,
To move 'mid ancient evils undefiled
With eye unjaundiced by deceit and care,
Keep me, O Father, as a little child.

JAMES B. KENYON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 6, 1909.

THE DECADENCE IN CHRISTENDOM.

It is evident that there is a great decadence among the various sects in Christendom. The decrease of membership in several of the dissenting denominations is very marked and is a subject of much regret, which is freely expressed by both ministers and laymen in their public as well as private utterances. That modern Methodism is in a decaying condition is freely admitted by many of its prominent advocates among the different sections of that particular cult. And now come the Baptists deploring the falling off that has recently taken place in the membership of that form of faith and practice. Press reports of the spring assembly of the Baptist Union held in London state that, in the annual report it was shown that,

"There has been a decrease in church membership of 5,869; in Sunday School teachers of 115; in scholars of 1,816; in local preachers of 70; in pastors of 55. Churches, however, have increased in number by 29, and chapels by 45. But in 1907 the sum of £286,946 was spent on chapels, school rooms, improvements, etc., whereas in 1908 the sum expended on similar objects was £211,072—a decrease of £75,874."

This, of course, was not by any means encouraging. Various reasons are assigned for this decrease in numbers and in funds. It will be observed that the addition of chapels and churches has not caused an addition of support, either numerically or financially. Thus, the condition of affairs in the Baptist Union is somewhat similar to that among the different Methodist organizations, and indeed, of Protestant Christendom generally. It is a noticeable fact that the services in the Established Church throughout the British Isles are but very sparsely attended. A mere handful of people are seen in those places of worship compared with the multitudes outside, and of those who go to church on Sunday it is easily perceptible that the majority of them go as a matter of custom and of early training and of desiring to show a mark of respectability. This is not disputed by frank and truthful adherents of "The Church of England as by law established."

Those public places of worship in which larger crowds assemble usually have some notable attraction, either in the individuals specially engaged to draw large audiences by reason of their

oratorical capabilities, or because of some prominent popular subject not altogether religious in its character. Various devices are planned to catch the attention of the populace, and some ministers or churchwardens or trustees have contrived to make church-going a matter of amusement or recreation, so as to induce attendance. In some instances they have arranged for "smokers," so that men addicted to the use of tobacco can indulge in the "pipe" or cigar or cigarette, while listening to the preacher discoursing on such topics as can be made interesting to the puffing congregation.

One characteristic feature of sectarian religious assemblies on Sunday is the coldness and apathy and utter lack of fraternal feeling manifest among them. The worshipers walk in and file out without any cordial greeting to one another, a bow or a nod being usually the only exhibition of church fellowship. The services, too, are of a formal and lifeless character, and where there are set forms for regular use, the "vain repetitions" in them which have been echoed from Sunday to Sunday through numerous centuries, fall so monotonously on the ear that even when the language is well chosen and might be considered appropriate, it has become so common as to reach that familiarity which "breeds contempt." Well might the Savior, when answering the boy suppliant Joseph Smith for knowledge as to the right religion, say to him, "Join none of them. Their creeds are an abomination in my sight. Their professors draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof."

It is very noticeable to persons who have returned to these lands after having been absent for a number of years, that the old profound respect which used to be paid to the clergy has almost entirely departed. There is no more touching of caps by the men, nor humble courtesies by the women when a parson comes in sight, and the lack of special regard for "the cloth" once entertained is very conspicuous. The claim of authority by religious ministers seems to be regarded in its true light; that is, as derived merely from men and not from Deity. It is perceived by multitudes of people that the antiquity of an institution, or the large number composing a convocation or other assembly of ecclesiasts, does not stamp it with divinity. Without communication from God it is clear that there can be no authority held by man to speak or act for or in the name of God. The clerical profession, therefore, is rightly viewed in the same light as other professions, such as the law, the army, medicine, surgery, etc. Eminent persons in any of these callings gain respect because of their personal abilities and successful acts, but the preacher is ranked with the doctor or the lawyer if he exhibits as much talent as the others, and that is all. The ministry has become a trade like other occupations, for which the laborer receives his pay and to obtain which

he works as little as is necessary to secure it. This is how the matter stands in the eyes of the great majority of beholders.

The contrast between the cordiality, brotherhood and sisterhood and sincere regard for each other existing among the Latter-day Saints and exhibited in their meetings with each other, from that distant, supercilious and chilly spirit common among religious people when attending Sunday services is most striking and distinct. Indeed, we are of the opinion that the exuberance of feeling shown by our people toward each other, especially at the close of religious services, is often carried to an extreme, and needs to be checked in some degree. It is not to be quenched or suppressed, but simply repressed, so as not to be excessive. The Lord has said by revelation that we should assemble on the Lord's day "with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance." We should be temperate in all things and remember that there is "a time for all things," and the house of prayer should be regarded with respect for what it is, not to be worshipped, but looked upon as a place dedicated to the Lord's service. We can be happy, joyful, fraternal, wholehearted and affectionate without being boisterous or in any way disorderly. Excess of any kind is displeasing to the Lord.

The absence of real Christian unity, concord, brotherly love and sincere regard for each other's welfare we believe is one of the causes of the decadence of religious worship and of church membership in the British Isles. That, however, is not the prime root of the evil so much deplored. The utter lack of divine authority to administer in the things of the kingdom of God is the chief cause of decay. The power of the Holy Ghost, which reveals the things of God and unites the souls of men, is the one thing needful among the multiplied divisions of modern Christendom. Without its operations only dead forms are left, and decay is the natural consequence.

There is so much of good in all these opposing sects that they each contribute something to the progress of mankind, and especially on the lines of morality, temperance, benevolence and civilization. For the good they accomplish they are to be admired and commended. The excellent institutions they have established for the uplifting of humanity speak highly in their praise. For that which has been done in these and other laudable directions they will in no wise lose their reward. But these and other good works do not constitute them the Church of Christ, nor confer upon the ministers whom they have chosen the authority to act in the name of the Lord Jesus Christ, much less in the name of the Father and of the Son and of the Holy Ghost.

The keys of this authority have long since been taken from the earth and were not had among men until the opening of the dispensation of the fullness of times, in these latter days, when God

has spoken once more from on high and restored the power and authority of the Holy Priesthood through the great prophet whom He called and authorized to usher in the last dispensation, for the restitution of all things spoken of by all the holy prophets since the world began. Let us as Latter-day Saints rejoice in the return of the ancient order of things, and manifest by our supreme love for God and our sincere fellowship with one another that we have received the Spirit poured out from on high, and in our private lives and public worship show that we are indeed the people of the Lord, baptized by one Spirit into one body, and that a living, growing, active body, at the head of which is Christ Jesus.

C. W. P.

MINUTES OF THE LIVERPOOL CONFERENCE.

THE semi-annual Liverpool conference met last Sunday, May 2nd, 1909, in the Embee Hall, Avenham Street, Preston. President Charles W. Penrose, of the European mission, Elder D. Ray Shurtliff, of the Liverpool office, President E. H. Williams, thirty-five traveling elders, and four elders on their way to South Africa were present. Three largely-attended services were held, and all were intensely interesting.

The morning meeting commenced at 10:30, the congregation singing, "Redeemer of Israel," "Come, come ye Saints," and "An angel from on high." Elder D. B. Brinton offered the opening prayer, and Elder George A. Parry pronounced the benediction.

President Williams welcomed the congregation and read the statistical and labor report for the last six months, which was accepted and ordered placed on file. The general and local authorities were unanimously sustained.

Elder Henry L. Bywater, who has been honorably released to return home, was thankful for the mission he has filled. Said he had received joy and satisfaction in the work which he had done; testified that Joseph Smith was a prophet of God, the same as those of olden time.

Elder George M. Groesbeck, also released, explained that the gospel has been restored to earth in these the latter days, and is the same plan Christ taught. In mathematics, a straight line, not a curve, is the shortest route to a given point, and this gospel of Christ is on the same plan. We are on the straight line, the narrow way.

Elder D. R. Shurtliff showed how this plan of voting for the authorities of the Church was the same as that in the apostolic days. Explained how the change took place in the ministry of the different churches of to-day. Stated that every bit of truth ever announced to the world was opposed. The characters of its opposers often will not bear investigation. Error does not affiliate with truth.

President Penrose was delighted to see so many present at the opening session. Explained how it is an established rule at the general and other conferences to give the Saints the privilege of voting for the authorities who preside over them. Explained the difference between Priesthood and Presidency. Christ did not take the authority upon himself, God called him. "Christ glorified not himself to be made an high priest, but he that said unto him, Thou art my Son, to-day have I begotten thee," and He was "called of God an high priest after the order of Melchisedek." Christ, not the Church gave this authority to the eleven Apostles. When men now take that authority to themselves, because Christ gave it to the eleven, it shows how much audacity they have. Paul said Christ put officers in the church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," that the church might not be in the condition of the churches of the world, and that the saints might not be "tossed to and fro and carried about with every wind of doctrine, by the sleight of men and cunning craftiness." When Constantine was at the head of the Roman Government, but few fragments were left of the church, and these were fused into paganism. He appointed bishops, who had no authority from God, and made the church a state religion. Its ministers make no claim to have revelation, and only have the dead letter left as a guide. In these last days God has set up His church again; revelation has been restored; the Lord has established the Holy Priesthood after the order of Melchisedek, and in connection with it the Lesser Priesthood. God called Joseph Smith and gave the Priesthood to these men whom we have voted to sustain and we accept them in the offices to which they are appointed. The world reject them. They rejected Jesus Christ and crucified Him. As they treated the Master, so will they treat His servants. Spoke of the character of Joseph F. Smith, and testified that he is a man of God. He rejoiced in coming to Preston, where the gospel was first preached in England and the first baptisms were performed.

The afternoon session commenced at 2:15, the congregation singing, "High on the mountain top." Prayer was offered by Elder J. M. Bernhisel, Jr. Continued by the congregation singing "Guide us, O thou great Jehovah." The sacrament was administered by Elders H. L. Bywater and George M. Groesbeck.

Elder B. R. Birchall bore a strong testimony to this work. Said he knew it is true because it had been revealed to him in answer to prayer and through obedience. Mankind are placed here for a noble purpose. Quoted Matt. 6: 33, "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." That he had been a close observer of the principles of the gospel, and found only one true way. If we are servants of God we shall speak the whole truth. It should be our great object in life to seek first the kingdom of God. Related his

experience in Utah where he went as a Methodist minister to convert the "Mormons," and was converted himself.

Elder Caleb E. Summerhays said it was not God's will that there are so many divisions in the world. Paul said, "there is one Lord, one faith, one baptism," and who dare say there are more? "Not every one that sayeth Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven." That Christ brought His Father's will for men to obey, but they disobey Him. He came to do His Father's will and to teach us to do the same. In conclusion bore a strong testimony to the work.

President Penrose occupied the remainder of the time, holding the close attention of the vast assemblage. The time is nigh at hand when the end will come, not of this earth, which abides the the law of its creation; though it may die, yet it shall be quickened again; but the end of the rule of the world and of Satan, and not only Jesus Christ, but the Father would come to earth and wipe away all tears from every eye. The earth will be purified and will not need the light of the sun, moon, or stars, but will shine in its own light and God's glory. Predicted that this great change is about to take place, and that this is the gospel of the kingdom which is to be preached in all the world before the end will come. The Church is the spiritual kingdom preparatory to the material kingdom of God. The Lord created all things, firstly spiritual, secondly temporal. We are the sons and daughters of the Most High. We were first brought forth spiritually. Jesus Christ was in the beginning with the Father. He was the perfect man in the flesh. As we began spiritually, so did this little globe on which we are living. Testified that the heavens had been opened and the Father and Son have appeared to man in this day and age. We are called to come out from the world, not from this earth, and show our faith by our works. If you do not keep Christ's commandments you do not believe in Christ. The work will go on. The wicked may kill a few of us, as they did Joseph and Hyrum Smith, but that will not impede the work, for God is in it.

The audience sang, "Do what is right," and the benediction was pronounced by Elder Charles T. Lesueur.

The closing session commenced at 6 p.m. by the congregation singing, "We thank thee, O God, for a Prophet." Elder James A. Smith offered the prayer, after which Elder C. E. Summerhays and Miss Emma McDonald sang sweetly a duet, "Sometime, Somewhere."

Elder L. Garrick said while young he had pictured out an ideal and for fifty years had been searching for it. Affiliated with many different sects in the different British countries and inquired everywhere for the answer, "What shall I do to be saved?" Received the answer to his question and the ideal sought for when he joined the Church of Jesus Christ of Latter-day Saints in Salt Lake City.

Narrated his experience among the Saints and testified to their worth.

Sister Turner, of Burnley pleasingly rendered the solo, "Angel Land."

President Penrose then took up the rest of the time and held the close attention of the audience, which numbered approximately six hundred. He said we need spiritual light in order to see spiritual things. Explained how the Bible was compiled and what was meant by the words of John as recorded in Rev. 22: 18, concerning adding to the things which are written in that book. Said it was that particular book which the angel commanded John to write and which the compilers placed last in the volume. Proved that the Book of Mormon was in fulfillment of prophecies made by ancient prophets. Told of recent discoveries of ruins, relics and hieroglyphics in the land spoken of in the Bible. Told what the Book of Mormon contained, and how it was translated into the English language, and testified that God had revealed these things to Joseph Smith when a boy, in fulfillment of the words of John the Revelator, and found in Rev. 14: 6-7. The book tells about Christ appearing to the people on the great Western continent after His resurrection, how He ministered to them, chose twelve disciples and established the same Church as on the Eastern continent. What Christ meant by saying, "Other sheep I have which are not of this fold," was concerning the portion of the house of Israel on the Western continent, and not the Gentiles. Said the language in the Book of Mormon is very plain and easy to be understood. So we have this great advantage when we get the two books together—the Bible and the Book of Mormon each corroborating the other. Concluded by bearing a strong testimony, and said all powers and gifts, principles, etc., are in the Church to-day as in olden time. These the churches in Christendom have lost. We are living in the times of the restitution of all things, and the Lord will reveal all things that have been lost.

President Williams added his testimony to the divinity of this work, and said that it had been revealed to him, and promised all who sought sincerely for this testimony that they will obtain it.

The closing hymn was, "O, my Father." After the benediction by Elder Joseph Y. Card, the conference was adjourned for six months.

President Penrose met with the elders in Priesthood meeting Saturday, May 1st, and listened to their reports; also gave many valuable instructions and answered many questions pertaining to the gospel.

The Relief Society of the Preston branch are to be congratulated for the way in which they provided for and waited on the visiting saints and brethren at lunch and tea time.

CHARLES T. LESUEUR, Clerk of Conference.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Grimsby conference have been changed from 25 Norwood Street to 35 Leonard Street, Beverly Road, Hull.

Elder Lectures before "Friends'" Society.—Sunday evening, 25th ult., Elders Don C. Rushton and Nephi J. Brown had the privilege of meeting with the Friends' Society in London. Elder Rushton gave an excellent lecture on "Divine Authority" that brought forth a long list of questions from the members of the Society, which were answered by the elders.

Relief Society Bazaar.—A most enjoyable and successful sale of work in connection with the Nottingham branch Latter-day Saints' Relief Society was held on Easter Tuesday, in Cobden Hall, Peachey Street, Nottingham, and notwithstanding the inclemency of the weather it proved a most gratifying success. Quite a large variety of useful and fancy articles were contributed by the saints and friends in the conference, and the undertaking was entered into with zest and spirit. A "tea" was provided to which over a hundred persons sat down; afterwards a social evening was spent, games of various kinds being indulged in, and a pleasing musical program being rendered.

Releases and Departures.—The following missionaries have been honorably released and sailed for home April 29th, 1909, per s.s. *Laurentic*: From the Netherlands—Willard T. Bywater. From Scandinavia—Robert Anderson, Jens C. Nielsen, Niels Jensen, H. M. Bohne. Accompanying them were forty emigrants, in charge of Elders Niels Jensen and Willard T. Bywater. Elders Clyde W. Lindsay and Alfred F. Anderson were honorably released and sailed for home per s.s. *Cedric*, April 30th, 1909. Elder Frank W. Olend, of the Scandinavian mission, has been honorably released and sailed for home to-day, per s.s. *Dominion*. Accompanying him were twenty-seven emigrants.

Sale of Work.—On April 13th, 1909, the Relief Society of the Clayton branch had a grand sale of work, both of things which the sisters had made and of articles which had been given them. Sister Ernest Horsley, who is laboring in the Pudsey branch, opened the sale by delivering a very appropriate as well as interesting address, after which she was presented with a beautiful bouquet of flowers. Those in charge of the tea room and refreshment counter were kept busy administering to the wants of the hungry crowd. At 6 o'clock all had been satisfied, and an interesting program was rendered. A most enjoyable time was

spent and nearly all the goods were disposed of, showing a clearing of over £12. All the sisters, though few in member, are feeling fine over the great success which has crowned their efforts.

Baptisms.—On Sunday, April 25th, 1909, a baptismal service was held in the Glossop Road Baths, Sheffield. There was a good attendance of saints and other interested persons. Elders Bond and Hodgson spoke impressively upon the first principles of the gospel, after which four converts received the ordinance of baptism at the hands of President Josiah H. Eardley.

Another baptismal service was held at the Townhead Baths, Glasgow, on Sunday, April 25th, 1909. After a short but impressive address on the object and necessity of baptism, by President J. G. Johnston, four members were added to the Church. Elder A. Christensen officiated. Confirmations took place at the baths.

On the evening of the 27th ult. two converts were baptized in the sea near Portsmouth (London conference). The ceremony was performed by Elder E. M. Wright.

A baptismal service was held at the Corporation Baths, Middlesborough (Newcastle conference), April 27th, 1909. Two converts received the ordinance at the hands of Elder Harold R. Smoot.

At a baptismal service held on Saturday, May 1st, 1909, in the Bury Baths (Manchester conference), there were in attendance President J. C. Larsen Jr., eighteen traveling elders, and about sixty saints and friends. Thirteen converts were baptized, ten being from Bury, two from Swinton, and one from Radcliffe branches. Those officiating were Elders William Glenn, A. A. Atkinson, N. T. Bullen, J. T. Evans, William Duce, and John Mortimer. The importance of this ordinance of the Gospel was explained by Elder C. W. Gibbs. The prospects are very favourable in Bury, and the elders feel much encouraged in their labors.

A very impressive baptismal service, conducted by President J. B. Merrill, was held at the Sneinton Baths (Nottingham conference), on the 1st inst. More than one hundred and thirty elders, saints and friends were present. Appropriate addresses were delivered by Elders D. J. Sutton and W. W. Howard. Five converts were baptized by Elder A. J. Burdett.

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FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN